

Preparations for the Seder

- One should set their table on *Erev Pesach*, and ideally everything should be prepared beforehand in order to start the *Seder* immediately upon returning from *Shul*.
- The finest dishes and utensils should be used for the *Sedarim*.
- Having *Erev Pesach Matzos*, which are *Matzos* baked after the sixth hour, is a well-rooted practice. Therefore, one should make an effort to have a *Kazayis* for the *Leil Seder*.

Hallel after Maariv

- One does not need wait for *Tzais Hakochavim* to start *Maariv*. However, *Hallel* in *Shul* should be recited only after *Tzais Hakochavim*.
- *Hallel* in *Shul* following *Maariv* is an old *Minhag* quoted as far back as the *Talmud Yerushalmi*. It should therefore be recited, unless one has a strong family *Minhag* not to say it.
- If one has a *Minhag* not to recite *Hallel* in *Shul*, and is *Davening* in a *Shul* that does say it, he should stay and recite *Hallel* with the *Tzibur*.
- If one cannot get a minyan for *Hallel* during *Maariv*, he should recite it alone. Regarding the *Brocha*, he does like his family *Minhag*.

Kiddush

- *Kiddush* should be said after the *Zman* of *Tzais Hakochavim*, based on the time one normally keeps for *Motzei Shabbos*.
- Once the *Zman* arrives, it is important to make *Kiddush* as soon as possible, especially when young children are present.
- It is preferable that every adult, both men and women, as well as every child above the age of *Chinuch*, have their own *Kos* for *Kiddush* and the 4 *Kosos*.
- Additionally, everyone (men, women, and children) should recite their own *Kiddush*. *Kiddush* may be recited in an undertone together with the *Ba'al Habayis* or with others making *Kiddush* out loud.
- Prior to the *Kiddush*, one should have in mind that he is also fulfilling the *Mitzva* of the *Arba Kosos*.
- One should have in mind for the *Brocha* to apply to all the other special *Mitzvos* of the night when making the *Shehecheyanu*.
- Since women typically make a *Shehecheyanu* during *Hadlakas Neros*, they should not make another *Shehecheyanu* while reciting *Kiddush*.
- To avoid the possibility of a *Hefsek* before drinking, a woman should preferably not answer *Amen* to the *Shehecheyanu* made by a man when making *Kiddush* together with him.

4 Kosos

- Those with a low tolerance for wine should drink a smaller *Halachic Shiur* and/or dilute the wine with grape juice, as long as the alcoholic content is still discernible.
- If one is unable to drink any wine at all, grape juice may be used in such a circumstance.
- *Chamar Medina* beverages are very much *Bidieved* and therefore should be avoided.
- If one's preferred wine is *Mevushal*, he should use *Mevushal* wine over non-*Mevushal* wine that he prefers less.
- Red wine is preferred over white wine; however if one has a superior white wine, the white wine should be used.
- One may color white wine by adding red wine or grape juice to attain the benefit of red wine.
- However, pouring red wine or grape juice into white wine for the purpose of coloring it should be done prior to *Yom Tov*, although one may pour white wine into a cup that already has a little bit of red wine or grape juice in it on *Yom Tov*.
- To accomplish proper *Derech Cheirus*, when one drinks the *Arba Kosos*, it is preferable to drink slowly but without a *Hefsek* in the drinking.
- One need not rinse the cup of wine between the 1st and 2nd cup or between the 3rd and 4th cup. However, the cup should be rinsed after the meal prior to the *Kos* on *Birchas Hamazon*.

Shiurim of the 4 Kosos

- The minimum *Shiur* for a cup acceptable for the 4 *Kosos* is a *Reviis*.
- The largest shiur for a *Reviis* is about 5.3 fl. oz., or 150 gm. (*Chazon Ish*.) The smallest shiur is about 2.9 fl. oz., or 86 gm. (*R' Chaim Na'eh*.) The generally accepted view of *R' Moshe Feinstein's* shiur is 3.3 fl. oz. (98 gm.), although he cites in *Iggros Moshe* a shiur of 4.5 fl. oz. (133 gm.)
- *Halacha LiMaaseh*, one should try to drink at least 3.3 fl. oz; if one can drink more than 4 oz., that is preferred. If the *Leil Seder* falls out on Friday night, when *Kiddush* is *D'oraisa*, the larger shiur is preferable.
- One should try to drink the entire contents of the cup. However, one is only required to drink *Rov Kos* - a majority of the contents, even if it is a large cup.
- One should choose a cup wisely to ensure of his ability to drink at least *Rov Kos* (and preferably the entire *Kos*) within the proper *Shiurim*.

Heseiba

- For *Heseiba*, the key is to be comfortable and relaxed. Leaning in a way where one feels awkward defeats the purpose of the *Heseiba*.
- *Heseiba* is required during the drinking of the *Arbah Kosos*, *Achilas Matza*, and *Afikoman*. *Heseiba* is also preferable during *Korech* and while eating the meal.
- Most opinions do not require *Heseiba* during the recital of *Maggid*.
- There are different *Minhagim* regarding women doing *Heseiba*. One should follow their family custom.

Karpas

- When one makes a *Ho'adama* on *Karpas*, he should have in mind the *Brocha* to also include the *Maror*.
- When *Pesach* falls out on Friday night, the saltwater for *Karpas* should be made prior to *Shabbos*.
- Ideally, one should eat less than a *Kayazis* of *Karpas* so as not to create a *Safek* for *Borei Nefashos*.
- Even if one ate a more than *Kazayis* of *Karpas*, he should still not make a *Borei Nefashos*.

Maggid

- Upon completing *Yachatz*, one should remember to fill the second cup at the start of *Maggid*.
- Prior to starting *Maggid*, one should have in mind to also fulfill the *Mitzva* of *Sipur Yetzias Mitzrayim*.
- The *Maggid* should be short but intense. It is important to stay focused that people don't get bored, and that everyone is interacting in the *Sipur Yetzias Mitzrayim*. Additional *Vorts* and *Divrei Torah* should be saved for the meal.
- There is a *Mitzva* to give children candies at the *Seder* to encourage them to ask questions
- Different opinions exist regarding covering and uncovering the *Matzos*. However, when lifting the *Kos* at the end of *Maggid*, the *Matzos* should certainly be covered.
- If one is unable to recite the entire *Maggid*, at a minimum the most essential parts of *Maggid* including *Ma Nishtana*, *Rabban Gamliel*, the beginning of *Hallel*, and *Asher Go'al* must be said.

Achilas Matza

- One should preferably use *Erev Pesach Matzos* for the *Matzos Mitzva*.
- If one only has a small amount of *Erev Pesach Matzos*, and there is not enough for both *Achilas Matza* and the *Afikoman*, it is preferable to use them for the *Afikoman*.
- When making a *Hamotzi* on the *Matzos*, one lifts all three *Matzos* in his hand.
- The prevalent *Minhag* is then to release the *Matzah* on the bottom, and then make *Al Achilas Matzah* while still holding the top two *Matzos*.
- The top *Matzah* and broken piece should then be eaten together, with the top *Matzah* functioning for *Achilas Matzah*, and the middle one functioning for *Lechem Oni*. The bottom *Matzah* is used for *Korech*.
- If one forgot to lean while eating the *Matzah*, an additional *Kazayis* should be eaten with *Heseiba*.
- One should not to go off topic on discussions not related to *Matzah* or *Maror* from washing on the *Matzah* until eating the *Korech*.
- One should not pause or take a break while eating the first *Kayazis* of *Matzah*.

Shiurim of Achilles Matza

- *L'chatchila*, Five *Kazaysim* of *Matzah* should be eaten at the *Seder*:
 - Two *Kazaysim* during *Motzei Matza* (one for *Achilas Matzah* and one for *Lechem Oni*)
 - One *Kazayis* for *Korech*
 - Two *Kazaysim* for *Afikoman* (One as a remembrance of the *Korban Pesach*, and the other as a remembrance to the *Matzah* eaten with the *Korban Pesach*)
- *B'dieved*, one *Kazayis* during *Motzi Matzah*, one for *Korech*, and one for the *Afikoman* suffices.
- There is a *Machlokes* regarding the shiur of *Kazayis* for *Achilas Matza* whether it goes by weight or volume.
- The *Kazayis* range among the contemporary *Poskim* is from 1.76 oz. (*Chazon Ish*) to 1.0 oz. (*R' Chaim Na'eh*). *R' Moshe Feinstein* gives a shiur of 1.5 oz.
- One should be stringent on the larger measurement since it is a *Mitzva D'oraisa*; however, since we eat two *Kazaysim*, the smaller *Shiur* will generally suffice.
- Practically speaking, a *Kazayis* in most hand *Matzos* according to a 1 oz. shiur will typically be no larger than 1/3rd of a *Matzah*.
- The first *Kazayis* of *Matzah* should be eaten *Toch K'day Achilas Pras*, which ranges from 3 to 9 minutes. According to the *Mishkan Bezalel Haggadah*, one can rely on 4 minutes for this.

Maror and Korech

- One dips the *Maror* in *Charoses*, shakes off any excess *Charoses*, says the *Brocha* of *Achilas Maror*, and eats a *Kazayis* without leaning.
- The preferred type of *Maror* is romaine lettuce. One may combine more than one type of *Maror* to satisfy the *Kazayis* requirement for *Achilas Maror*.
- To minimize *Hefsek*, the *Brocha* of *Al Achilas Maror* should be recited after dipping the *Maror* in the *Charoses*.
- One should also have an additional *Kazayis* of *Maror* for *Korech*.
- The *Mechaber* says to dip the *Korech* into *Charoses*. The *Rema* argues and says that we do not dip the *Korech* in *Charoses*.

Afikoman

- The *Afikoman* should be eaten preferably before *Chatzos*. If one missed the *Chatzos* deadline, the *Afikoman* should still be eaten afterwards.
- If the *Afikoman* is lost, or is there is difficulty negotiating the terms for its retrieval, it can be substituted with other pieces of *Matzah*.
- Nothing should be eaten after eating the *Afikoman*. If one did eat, he should have an additional *Kazayis* of *Matzah*.
- Aside from the last two cups of wine, it is preferable not drink anything after the *Afikoman* except for water.

Barech and Hallel

- The general *Minhag* is to first say *Shefoch Chamoscha*, and afterwards pour the fourth cup of wine which is specific to the *Hallel*.
- Although normally a guest is given the honor to lead *Zimun*, it is customary for the *Baal Habayis* to lead at the *Seder*.
- *Hallel* should be said responsively. The leader says *Hodu LaShem* and *Ana Hashem* aloud, and those present respond after him.
- If one inadvertently said the *Brocha* of *Melech Mehulal Batishbachos* prior to *Hallel Hagadol*, he should continue with *Hallel Hagadol*, *Nishmas*, and *Yishtabach*, but not say the *Brocha* again after *Yishtabach*.
- One should make sure to drink at least a full *Reviis* on the last *Kos*, in order to qualify for the *Brocha* of *Al Hagefen*.

Nirtza

- After finishing the fourth cup, one should not drink anything except for water.
- In extenuating circumstances, there are leniencies for light drinks, especially on the second night.
- One is not required to complete all the *Piyutim* in *Nirtza*.
- The *Shulchan Aruch* cites that upon completing the *Seder*, one should focus on *Hilchos Pesach*, *Yetzias Mitzraim* and on the miracles *Hashem* performed for our forefathers, until sleep overtakes him. Although this is difficult to do, it is certainly praiseworthy.

Please note: This guide is meant only as a practical reference guide. It is recommended one properly learn the *Halachos* in greater detail.

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